

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM."
—Jesus Christ. (*John xiv, 21*).

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FURTHER PLUNDER CONTEMPLATED.

FOLLOWING is the text of the new Edmunds bill, framed for the purpose of helping the Supreme Court of the United States out of a judicial muddle. It is fitting that the bilious and bibulous Senator whose anti-"Mormon" fanaticism has put the court in a hole, should try to do something vigorous towards helping it out. After the enacting clause the bill reads:

"That any and all funds or other property lately belonging to or in the possession of, or claimed by the corporation mentioned in section 17 of the act entitled 'An act to amend an act entitled 'an act to amend section 5352 of the revised statutes of the United States in reference to bigamy and for other purposes,' approved March 22, 1882, at, before or since, the taking effect of said act in respect of which funds and property it shall appear that there is no lawful possession nor lawful private right, shall be devoted to the use and benefit of the public common schools in the Territory of Utah; and the Secretary of the Interior shall take and receive the

same and dispose thereof for the use aforesaid in such manner as shall seem to him, with the approval of the President, to be most expedient, and the Supreme Court of said Territory is hereby invested with power and authority to make all necessary and proper orders and decrees for the purpose hereinbefore mentioned."

It must be evident to every critical reader of the Act of 1887 for the plunder of the "Mormon" Church, that it provided for the confiscation of its real estate only, and that merely for such realty as it had acquired since July 1862 in excess of the value of \$50,000, and not used exclusively for the worship of God or for parsonages or burial grounds.

The seizure of the personal property was an afterthought, originating with the lawyers and the Utah Supreme Court. The superior court, in affirming the decree, found it had gone beyond the law, and so announced that action would be deferred till the October term, in order, if possible, to find some way out of the difficulty.

Now Senator Edmunds comes to

the rescue with what we think may be fairly termed judicial legislation. For it is not only designed to solve a judicial problem, but is judicial in its nature and operation.

The only pretext that is or can be offered to legally justify this pillage of personal property is the judicial assertion,

"That there do not exist any natural persons, or any body, association or corporation who are legally entitled to any portion of said personalty as successors in interest of said Church of Jesus Christ of Latter-day Saints, nor are there any trusts of a definite and legal character upon which the court, sitting as a court of chancery, can administer the personal property hereinbefore set out."

This is the excuse given by the Utah Supreme Court. Now mark the fact that the same court in the same decision in which this pretext appears, judicially announces the fact,

"That since the passage of the Act of Congress of February 19, 1887, the Church of Jesus Christ of Latter-day Saints has existed as a voluntary religious sect of which the said Wilford Woodruff is the acting President, and has had duly designated and appointed by the Probate Court of said Salt Lake County in said Territory, in pursuance of the Act of Congress aforesaid, the following named trustees: W. B. Preston, Robert T. Burton, and John R. Winder, to take the title to and hold such real estate as shall be allowed such religious sect by law for the erection and use of houses of worship, parsonages and burial grounds."

Here there are both "natural persons" and "trustees" to whom the personal property might have been administered, if the court had the disposition to so order. The "unincorporated sect" was the natural successor to the incorporated sect, after the dissolution of the corporation by legislative act. The members of both were the same. The corporation itself was but the agent of the church, or association or natural person who owned the per-

sonal property. It could not be claimed that they had either acquired or held it illegally, for there is no limit in law to the amount of personal property which a religious association may possess; the restriction is only in regard to the realty.

But the court also held that there were moral grounds for seizing this personal property, namely, that on the dissolving of the corporation,

"There did not exist any trusts or purposes within the objects and purposes for which said personal property was originally acquired, as hereinbefore set out, whether said acquisition was by purchase or donation, to or for which said personalty or any part thereof could be used, or to which it could be dedicated, that were not in whole or in part opposed to public policy, good morals, and contrary to the laws of the United States."

Let us see about this. The act of incorporation, which is cited in full in the decree, sets forth "the objects and purposes for which said property," both real and personal, "was originally acquired." They were to be "used, managed or disposed of for the benefit, improvement, erection of houses for public worship and instruction, and the well being of said Church," that is the Church of Jesus Christ of Latter-day Saints. It is further set forth in the act of incorporation that "each and every act or practice so established or adopted for law, or custom, shall relate to solemnities, sacraments, ceremonies, consecrations, endowments, tithings, marriages, fellowship or the religious duties of man to his Maker, inasmuch as the doctrines, principles, practices or performances support virtue and increase morality, and are not inconsistent with or repugnant to the Constitution of the United States, etc."

Here are a number of uses to which this property could be put, which no fair construction of language can interpret to signify objects or purposes opposed to "public policy, good morals, and the laws of the United States." Only one use therein can be so construed, that

is for "marriages." There is no definite reference in the whole act to polygamy or plural marriage. But supposing that is meant by or included in the term "marriages." Strike that word out, eliminate from the act all allusion to "marriages," and are there not a large number of "uses and purposes" named that are perfectly moral, politic and lawful, even in the eyes of the most vigorous opponent of plural marriage, providing he is not "idiotic or insane?"

Furthermore the same decision adjudges and decrees that,

"The Temple Block be and the same is hereby set apart to the voluntary religious worshipers and unincorporated sect and body known as the Church of Jesus Christ of Latter-day Saints, and that the said W. B. Preston, Robert T. Burton and John B. Winder, trustees appointed by the Probate Court of Salt Lake County, as hereinbefore set out, do hold, manage and control said property, to set aside for the benefit of said voluntary religious worshipers and unincorporated sect and body, and for the erection and use by them of houses of worship, and for their use and convenience in the lawful exercise of worship according to the tenets of said sect and body."

Here are uses which the court judicially recognizes as legal, and which are the same as set forth in the act defining them as those for which the property, whether it be real or personal, was "originally acquired." They are not opposed to "public policy, good morals, and the laws of the United States," or neither the act of Congress nor the decree of the court would have set apart this realty for the purpose. And why should dedication of real estate to "the use and convenience" of the Latter-day Saints, "according to the tenets of said sect and body," be politic, moral and lawful, and the devotion of personal property to the same use be impolitic, immoral and unlawful? Indeed, the property so set apart for the benefit of the Latter-day Saints cannot be used for the purposes named by the court, without some personal prop-

erty. There are certain things essential to public worship, ceremonial, and otherwise, and all denominations require them.

Thus there is neither legal nor moral ground for the confiscation and escheat of the personal property of the Church, and the Latter-day Saints are fully justified in the conviction that they are to be pillaged and plundered by the force of might over right, and to gratify prejudice, intolerance and bigotry.

It must not be forgotten that the proposition in this new Edmunds bill, which is an amplification of the purpose of the act of 1887, embodies rank injustice and a violation of the principles of jurisprudence governing charitable uses, expounded by the court of last resort. It contemplates taking property donated by the Latter-day Saints for specific purposes, and diverting them to other and different uses, and for the benefit of persons who have not and do not make any claim upon it whatever. The common schools of Utah are for all classes of the community. Not only for "Mormons," but for Jews, Gentiles, infidels and apostates. To filch it from the Latter-day Saints, and give it to people not of their Church, is not only rank robbery, but is antagonistic to the theory and practice set forth in the argument of the Supreme Court of the United States, as judicially recognized in both hemispheres.

It is not improbable that the new Edmunds bill will become a law. It is worded so as to catch the average Congressman, and lead him to believe that it is merely a needful supplement to existing law, for the purpose of relieving the Supreme Court of a technical difficulty. Its innate roguery will not appear unless it is exposed in a striking manner. The friends of justice and honesty throughout the land should be moved to resist this further and dangerous encroachment upon religious liberty. For it will open the way to evils in other directions, and may let in such abuses as are now scarcely contemplated. It ought to be strangled ere it is born.

—Deseret News.

THE LAW DIVINE.

[CONCLUDED FROM PAGE 435.]

THEY looked into each others faces silently. Few words are required on such occasions. The waters yawned to receive them, and the wind seemed in a mad delight to thrust them down. How helpless those two great strong men were who could not swim! A shred of thistle down tossed here and there upon the breeze was as powerful to control its destiny as they. And the strong swimmer who had tested his skill and endurance at Elkhorn and other places, owned, with the frozen clutch of despair tightening round his heart, that he was unable to cope with the terrible odds against him. Well he knew if he obeyed the promptings of our weak and frail humanity, obeyed the first law of nature and persisted in clinging to the boat, the other two men would be drowned before the shore was reached—death to him if he relinquished it.

There was no threats nor oaths, no desperate deeds of violence as is often recorded in cases of such desperate need.

These two great, strong young men clinging in utter helplessness to the few frail planks between them and eternity, to whom life was bright and sweet, did not even protest in words. Only a dumb anguish of despair settling upon their faces and their looks besought him. They could not possibly understand the situation, and yet they partially realized the magnitude of the attempt to swim so far encumbered by clothing and buffeted by the storm; and their hearts would not permit them to send him to almost certain death.

Another moment and a heavy sea struck them and again they were engulfed.

Brother Peterson released his hold on the boat, and as they again arose to the surface he said: "Well, boys, you had the boat first, you can't swim and I can, so I will leave it to you. But," he added, "I have on too much clothes. However, I will take my chances. Tell her how it was if I do not reach the shore, and you might pray for me."

With all mortal chances against him he turned away from the frail

hope of life that lay in his hold on the boat and was again battling with wind and waves for a life made precious by those who loved him. His wife, his child; he spoke the words to himself in an ecstasy of grief. Never to see them again. Brother or father she had none upon which to lean in this hour of need. Then for one moment a maddening regret almost tempted him to believe he had sinned against her in abandoning the boat.

I said it was a frail chance for life, but it was hardly that for him; for with his knowledge of swimming, his freedom and familiarity with this element, he knew that he might so have played his strength as to make it a *sure chance* for him, whatever happened to his two companions. All this he deliberately laid down at the shrine of rectitude and honor; obeyed the highest law voluntary justice—the unwritten law that lifts man above all other creatures and encircles his brows with the crown of immortality.

Then, with clear mind, firm muscle and a deep determination, he began a heroic fight for the life he would not preserve unrighteously.

Again and again the merciless water, as if actuated by some demoniac spirit, caught up the coat and hurled its clinging, soggy folds over his face and arms, obliging him to turn and face the wind in order to rid himself of it, spending his strength and breath in unavailing effort. The laboring of his heart was like the strokes of a mighty engine overtaxed, while his lungs, unable to properly expand for want of air, were ready to rend themselves to shreds by the force of adhesion.

The storm raged with increasing fury, and as he occasionally came to the surface and looked over the maddened water, he saw that Fotheringham had reached the shallow water stretching down from the shore; saw him wade up the long slope thickly grown with bulrushes, and gain a place of safety. The boat of which he caught occasional glimpses, was making slow but sure progress toward the land, and there was no question in his mind but that they would reach it.

A great joy welled up in his heart even in spite of his own dire extremity, that these two men owed their chance of life to his justice, his generosity. Such a joy as a man only feels when he has proven himself, and knows beyond a doubt that he is worthy of his own self-respect. He knew if he never reached the shore alive that his wife would understand and approve his act. The dear, dear wife that he accepted as the best gift of God, so brave and strong and true. How terrible this ending to the joy and beauty of their brief married life! And now to be widowed in such a manner. He felt such a tender pity for her. He knew just how she would look, and what she would say. How she would lean upon the Lord for strength, and give her life up to good deeds and the proper rearing of their son.

A deadly calm was upon him, and from sheer weariness his muscles were fast reaching that point where they could not longer respond to his indomitable will, his sublime determination. He no longer prayed for himself, but that the blow would be softened to the heart of the good woman who called him husband.

A thought presented itself to his mind at this juncture, as novel as it seemed impracticable. But the new hope born of the conviction of the feasibility of the thought came into his benumbed mind. Drawing a long breath he went to the bottom to rest, and put his coat under his feet. As long as he could possibly hold his breath he stood on the bottom of the lake, his feet deep in the fern-like vegetation and his arms and limbs at rest; then he rose to the surface and made some little headway before the coat again became unmanageable, and weariness compelled him to go to the bottom for rest. How novel the sensation, the weight of water above him, the calmness and stillness of death over him as though wrapped in his tomb, and looking up through the delicate shadings of the water where it was ten feet deep, and mark the billows as they rolled over him. He felt a great satisfaction in the thought that those two men clinging to the boat drifting at the mercy of the mad elements were praying for him.

Slight and precarious as this rest would seem, it enabled him each time to swim a little further, and again he would go down, beginning to note with unspeakable happiness that the water was growing shallower. This sinking he had occasion to repeat many times, and to William Fotheringham who stood upon the beach unable to render any assistance, that first sinking he believed to be death. Each time he disappeared the terrible thought came to him that he should see him no more. But as he went down and came up several times and was really making his way toward the shore, Brother Fotheringham seized one of the paddles and all wet and benumbed and tired as he was, he waded out—out till the water ran to his lips—indicating by his presence the nearest point of shallow water and reaching the oar to him. One more gallant effort and his hand will be upon the oar. But he missed it, and it seemed to him and his friend, as the water closed over him, that this was the last. What sound was that which broke the icy bands about his heart and started the slow congealing blood into a hot torrent over his paralyzed limbs? It was his wife's voice calling his name in heart-broken tones that came to him on the breath of fancy. But it roused him to one more effort; again the water broke over him, and, as from a grave, he came up once more and laid his hand upon the oar, was seized by a friendly hand and led ashore. More dead than alive he sank down upon the sands, and it was hours before he was able, with the help of his friends, (all of whom were safely landed) to make his way to the house of John Murdock on the lake shore. He had been in the water one hour and a half.

Here they were furnished dry clothes and, while they related their various experiences, their kind hosts gave them hot coffee and a good warm breakfast.

The short and furious storm was all over, and all nature was as serene as though four lives had not been in peril a few hours before.

Not till then did they remember Mrs. Murdock's dream.

How thankful they were that they had heeded the heaven-sent message,

for Brother John Murdock could not swim, and there would have been three men to the boat, and what power could have averted the catastrophe which Brother Canute Peterson's manhood, under Providence, averted? They were very happy notwithstanding they had lost their seines and a large "catch" of fish.

Most of the actors in this drama still live honored and respected and I wish it were within the power of my

pen to chronicle all the noble and heroic deeds done by our people, for the embellishing of the pages of our history and the instruction of the young in the path of real heroism. It is too true that we generally

"Yield a reluctant justice to the dead ;
And light the torch of fame when life hath fled."

ELLEN JAKEMAN,
in the *Juvenile Instructor*.

AN INSTITUTION OF LEARNING.

WE have received the Circular of the Brigham Young Academy and Latter-day Saints Normal College, Provo City, Utah, for the Fifteenth Academic year, 1890-91. It affords us pleasure to note the growth and prosperity of this institution of learning in Zion, and we feel assured that many of the Saints in this land will be interested in its progress. The following extracts pertaining to its history are from the Circular :—

"With the view of counteracting the tendency of modern education toward infidelity, President Brigham Young did what was in his power to introduce a system of training that should include the principles of the Gospel. Out of such a necessity arose the Brigham Young Academy. In the deed of trust, executed October 16, 1875, it is expressly set forth that the Bible and other standard works of the Church shall be among the regular text-books, and that nothing shall be taught in any way conflicting with the principles of the Gospel. The genius of the institution is well illustrated by the single admonition given to its principal, Dr. Karl G. Maeser, when, before beginning his labors, he called upon the President for final instructions. "Remember," said he, "that you do not attempt to teach even arithmetic without the guidance of the Spirit of God." During the fourteen years of its existence, this has been the keynote of its labors, and it was impossible that the God of Heaven should not bless its work.

The results of its teachings are felt throughout all Israel, and form its ever-enlarging monument of glory.

The history of the institution is one of constant increase of efficiency in its course of instruction on the one hand, opposed, on the other, by a series of financial embarrassments meeting it at nearly every step of its progress. A preliminary session was inaugurated soon after its establishment, with Hon. Warren N. Dusenberry as Principal, succeeded by Karl G. Maeser. From a beginning of one teacher and twenty-nine students, the Faculty has increased to eleven regular teachers,—making it larger than any other in the Territory—besides an efficient corps of instructors, and the enrollment at times to nearly five hundred.

Its first academic year opened August 21, 1876, since which time it has not only educated teachers for itself, but largely supplied the district schools of the Territory, and many in adjoining states and territories. Its last great work has been to furnish principal and assistant teachers for Stake Academies throughout Zion. It would probably be difficult to find another institution, which in so short a time, has become the *alma mater* of so wide a system of education.

As before intimated, the academy has no endowment outside of some real estate in Provo City. Its illustrious founder died before he had time to carry into execution the plans he had already matured for its welfare. It has therefore had to hold

up its head under difficulties. Still, being united with each other and with the board, and looking upon their labors in the light of a mission, the teachers have bravely met and successfully overcome every financial obstacle, so that the Academy stands to-day free of debt and ready to enter upon an era of prosperity and usefulness.

FACTS AND EVENTS.

The Queen has presented Mr. H. M. Stanley with her miniature set in brilliant recognition of his good services as an explorer.

WASHINGTON, July 11th.—The United States sloops *Ranger* and *Thetis* have been ordered to the west coast, Central America, to protect the interests of the United States in view of the disturbed condition of San Salvador.

Among the latest recruits to the skilled nurses is Lady Alexandra Leveson-Gower only daughter of the Duke of Sutherland, her ladyship having become a probationer at one of the most important of the metropolitan hospitals.

LONDON, July 11th.—At the Royal Albert Docks the British India Company's men refused to discharge the Queensland liner *Jumna* unless the men discharged are again taken on. On the arrival of this vessel the passengers had to carry their own baggage ashore. The Dockers' Union and Stevedore Society support the action of the men.

The weather is absolutely ruinous for the harvest in Cheshire. Rain has fallen more or less nearly every day for the past three weeks, and some thousands of tons of hay grass, cut and uncut, has been repeatedly deluged that the value has been considerably depreciated. Farmers declare this to be the most deplorable hay harvest for the past twenty years.

Telephonic communication was opened between Liverpool and London on Friday afternoon, July 11th, for experimental purposes. The communication was most distinct over the telephone wire, and what was said could be heard easily at both ends. The date at which the telephonic communication between Liverpool and London will be open to the public is not yet fixed.

There are earthquakes in the deep sea, and London merchants are unpleasantly reminded of this fact by the Eastern Extension Telegraph Company, three of whose cables between Java and Australia have been snapped simultaneously, and thus for the present the telegraphic touch with Australia is lost. All three breakages occurred in the same locality close to Banjoewangle, the eastern end of Java, over which passed the severest shock felt for some years.

NEW YORK, July 9th.—Yesterday was the hottest day that has been experienced in the whole of this country for many years. The thermometer registered more than 100 degrees Fahrenheit in the shade in New York and at many other places. From various parts of the States, too, there come reports of sudden and severe storms of wind and rain. The wind, rushing like a blast from a furnace, has overthrown, or greatly damaged, buildings and swamped boats. Many deaths from the excessive heat and drowning are reported. An earthquake shock in Wyoming was followed by an eruption of the Mammoth Geyser, which spouted its water to a height of 600 feet. At Plattsburg, on Lake Champlain, the Bluffpoint Hotel has been partially wrecked by a gale. At the same time a pleasure boat on the lake was capsized, and seven persons, all guests at the hotel, were drowned. At Porteur, ten persons in rowing boats have been drowned by the capsizing of their craft. At Winthorpe, Maine, a passage 200 feet wide, like the swath of the scythe through grass, has been cut by the wind through the buildings of the town. A shattered belfry fell upon the roof of a residence, killing an inmate, Mrs. Shaw. A large tree was blown down and, falling upon a carriage, instantly killing its occupant, a Mr. Bates, who was a prominent citizen of Maine. Other casualties occurred, but details are wanting. At Watsons, Pennsylvania, a train containing about 1,000 Sunday school children left the rails, but only one person was injured.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 31, 1890.

A TERRIBLE CONDITION AND A REMEDY.

No man filled with love for his fellow man can view the present condition of millions of people in these lands, without sorrowful feelings welling up in his heart. In the midst of the pomp and splendor of a marvelously progressive age—so far as development in the mechanical arts is concerned—a decadence the most distressing to contemplate has commenced. Evils of the most destructive character are permeating society, and amongst many classes the dire effects are plainly seen. Wretchedness depicts itself upon the countenances of many people. Vice has left the detestable stamp of her presence. The basely corrupt flaunt themselves in the streets and places of amusement, and in gatherings of all kinds. What is held to be degrading in women is winked at in men, and the depraved of the latter, having the liberty, carry the influence of their evil course wherever they go. Corruption spreads, and the seeds of death are planted widely; and degradation, wantonness and misery abound on almost every hand. It is a shocking spectacle to behold, yet it is before us in all its hideousness. There is, too, an affectation, a cant, a hypocrisy among those who are termed the better classes. Demoralizing influences play their part with wonderful success. Petty jealousies embitter friendships, wharp the character, and create an unrest in confidence. False pride, deceitfulness, and the love of outward display, produce their baneful effects. The allurements of social life lead many to pursue a course which is against the teachings of their consciences, and which tend to moral degradation. Corruption too frequently hides under the cloak of position and wealth.

The evils which are at the root of it all are comparatively unchecked in their destructive career, and soon the question, What will cure them? will present itself to thinking people with significant force. The minds of a few individuals out of the teeming masses comprehend the danger now, but their efforts seem to be powerless. Various schemes are proposed for the purpose of checking the evil, and lifting out of the meshes those who are in. They are not taken hold of with avidity, and if they were, there is not much hope in man-made methods. It requires something deeper

and more powerful than the enforced theories of men to regenerate the human race. Nothing short of the Everlasting Gospel will meet the pressing wants of the hour. It has the breadth, it has the depth, and it has the power for the work. Let the people comprehend and embrace its principles, enforce its laws of purity, and a mighty regeneration will take place among them. It is a sure cure for the evils which are destroying the race, and the only one that can be effective, for it is the one provided by an Intelligence superior to that of man.

God's plan of salvation is so grand and so comprehensive, that it cannot but command the admiration of all men. If the intelligent men of the world do not sense its beauty and perfectness, it is evident that they have not taken a course to gain a knowledge of it. In the ordinary affairs of life, it is not uncommon for a thing of worth to be passed by unnoticed, and even to be treated with contempt. Men frequently fail to recognize real merit in some of their fellows. Because they do this, it does not follow that what is not recognized is unworthy of notice. The bright, effulgent rays of the Gospel have shone in ages past unheeded by the masses of mankind then living. The few who received them, living up to the principles of truth, enjoyed the blessings, while the many, who heeded them not, continued in the broad road that leads to destruction.

So it is to-day. The Gospel has been restored for the salvation of men. It will save them temporally and spiritually, if they will yield obedience to its laws. By its wonderful influence and power, it will transform the gloomy picture we have looked at in the beginning of this article, into one where the people will be seen to be happy, prosperous and virtuous. Such a transformation would soon mean healthier bodies, brighter minds, and longer lives for the people.

Instead, then, of studious thinking men spending hours of time and much strength in the vain endeavor to originate some plan for the betterment of mankind, let them turn their powers to the investigation of the Everlasting Gospel, to the convincing of themselves of its divinity, and to the acceptance of it, and then their energies, under the direction of inspiration, will better count in the noble work of redemption. And what a field is before the one whose mind is enlightened by the truth. He knows that if his fellow man will receive the truth, that it will bring him joy. There is no doubt, no uncertainty in regard to the matter. There is no theory, the demonstration of which is anxiously awaited, but there are laws which, obeyed in the spirit and meaning thereof, produce positive results.

Obedience to the Everlasting Gospel means salvation in the truest and broadest sense of the word. It does not dwarf the capabilities of man, but it induces the highest development in all that tends to make men truly happy and noble. In its fullness it embraces all truth. The wise of the world can find within its folds a field for the most worthy ambition, the gratification of the most exalted desires, and for living the most noble life. To the cast down, sorely distressed, and the wretched, it is, through the mercy and wisdom of God, if they will receive it, a healing balm. Happy indeed is the man, whether he be rich or poor, strong or

feeble, learned or ignorant, who frees himself of false traditions, inherited prejudices, and vain ambitions, and receives God's truth—the Everlasting Gospel.

O that the multitudes of suffering humanity would repent of their sins, obey the laws and ordinances of the Gospel, and thereby change their terrible condition into that of peace and happiness in this world, with the assurance of eternal life in the kingdom of the Father. We know that unless they do speedily repent, wickedness will increase in their midst, and more and more distressing will their situation become, until an offended and just God will pour out His judgments upon them, as has been predicted by His servants—the prophets. J. E. C.

The disastrous storms which have visited certain parts of the earth this season, are among the calamities that characterize the important age in which we live. They are signs of the times, and indicate the near approach of the fulfillment of many words of the inspired prophets pertaining to the latter days. But a few years ago such a storm as the one which has desolated homes, destroyed lives and property in certain of the United States, was unheard of by the inhabitants of that land. The great latter-day prophet—Joseph Smith—foretold by inspiration the coming of such calamities. Other servants of God in this age have warned the people of them. While we cannot but sorrow for those who are distressed we note the signs of the times with interest, and with a sincere faith that the purposes of God will be fulfilled.

THROUGH the courtesy of Messrs. Guion & Co., we learn that the Fifth Company of emigrants, after a safe journey over the ocean, went forward from New York at 3 p.m. on July 10th.

SCOTTISH MISSION.—A Conference of the Scottish Mission will be held on Sunday, July 27th, at the Nelson Hall, 89, Ingram Street, Glasgow. Meetings will commence at 10 a.m., 2 and 6 p.m. President Teasdale and other Utah Elders are expected to be present.

CORRESPONDENCE.

Rochdale, July 7, 1890.
President George Teasdale.

Dear Brother,—For a month past the Elders and Saints of this Branch have been holding out-door meetings on Sunday evenings in the Town Hall square. A large number of people gathered together from time to time, and the Elders had the privilege of bearing their testimony and preaching the Gospel to attentive listeners, and after meetings several hundreds of our tracts were distributed. A great many questions were asked and answered, and we felt that we were doing some good. At each succeeding meeting, there appeared to be a greater number of the disturbing element crowd-

ing around us, and last night it was soon evident that our meeting would be interfered with, for many would not keep quiet while prayer was being offered up. Elder Jackson spoke a few minutes, and bore a faithful testimony to the work we are engaged in. After singing a few verses, Elder Hurst addressed the people. There were some in the crowd making a disturbance, but a few wanted to hear, and said that the disturbers were only a party of roughs. We told them that the Gospel we preached was true, and by obeying it they would obtain salvation; that the principles we teach were the same as those taught in the first century, and we had to

meet similar opposition, as our teachings came in contact with the theories of the day. So determined was the opposition then, that they crucified the Savior of mankind. Was it because he did not tell them the truth? While we were thus speaking, the crowd broke through our ring, and a general confusion prevailed until the meeting was broken up. We gathered together, however,

at Sister Williams' house, and held a spirited and interesting testimony meeting, which all present greatly enjoyed.

Ever praying for the triumph of the cause of truth, we are your brethren in the Gospel of peace,

PHILLIP HURST,
JAMES WOOLSTENHULME,
NEPHI JACKSON.

BRIEF SKETCH OF THE LIFE OF THE LATE ELDER ROBERT CAMPBELL.

ROBERT Campbell was born in the town of March, in the Isle of Ely, Cambridgeshire, England, March 31, 1810. He was the son of John Campbell and Susannah Staples, and was the Eldest of twelve children. At the age of three years he was afflicted with a severe complaint, resulting in a rheumatic affection, which settled in his lower limbs, contracting the cords below his knees and finally settling first in his right foot. At the age of seven years his left foot became deformed. When between thirty and forty years old his feet were operated upon surgically, and with the aid of instrument and mechanical pressure they were made quite straight and symmetrical. But on leaving off the instruments the cords again began to contract and the bones to return to their old places, hence his chronic lameness.

Through the kind solicitations of his Uncle, William Bacon, he went to a boarding school at Wimblington and Upwell, under the care of Benjamin Ward, where he educated with the view of becoming a school teacher. At the age of about sixteen he was apprenticed to James Tanner, a tailor, of Cambridge. In 1830, however, Mr. Tanner emigrated to America, and Brother Campbell, not liking the tailoring business, soon afterward returned to his father's at March and opened a school. His father died in 1831. His brother John, saddle and harness maker, having resolved to go to America, he with his wife and family went to March to bid his

father adieu. At his solicitation Brother Campbell was induced to accompany him. After selling his school furniture and fixtures, and spending a few days visiting his brother's wife's relatives at Crowland, or Croyland, Lincolnshire, he and his brother and family set sail from London in 1834 and after a stormy passage, landed at New York in 1835. After staying in New York 102 days, he and his brother and family took a steamer and went to Albany, where he became connected with the Methodist Church. In the winter of 1837-8 much interest was created by a religious revival there, but in the spring the revival declined, until only the minister and Brother Campbell were left to address the people, and soon afterwards the meeting-house was burned down.

About this time Brother Campbell heard the Gospel from the Latter-day Saints, became convinced of its truth, and June 21, 1838, was baptized into the Church by Chas. W. Wandell.

He emigrated to Nauvoo, probably about 1842, and was ordained a Seventy by President Joseph Young in 1844. He left Nauvoo in the spring of 1846, and stayed some time at Pisgah. On the 12th of July he started from Bethlehem camp, a few miles west of the Missouri River, in Bishop Hunter's company, for Salt Lake City, where the company arrived October 13th of that year. He was clerk of the company. His wife, Delilah Mikesell, whom he had married in Nauvoo, died at Ash Hollow, on the journey.

He became President of the eighth quorum of Seventies, May 4, 1851, of which quorum he was Senior President at and several years prior to the time of his death.

He married Mary Dalley in Salt Lake City, January 1, 1853. She survives him.

By his first wife he had one son and one daughter. By his second wife he had seven sons and two daughters, one son and one daughter having passed away.

He was a member of the first dramatic society in Utah, and in those early times used to appear in old men's parts on the stage. He was the first recorder of Salt Lake City, remaining in that position from early in 1851 till 1876. He was general clerk and treasurer of the Seventies for over forty years. He was for many years clerk of the Twelfth Ward, and superintendent of the Sunday school in the same ward. He was at one time chief clerk of the House of Representatives of the Territorial Legislature.

He was taken sick in April, 1889, with an affection of the kidneys and bladder, and grew worse until he became very low and was mostly insensible for a month. In September he recovered almost miraculously

and got about again, to the great surprise of himself and friends. In March, 1890, he went to the monthly fast meeting, which was the last meeting he attended, as he fell sick again and gradually weakened. While having a great desire to live to be about a century old, he was quite resigned to the will of the Lord. His ambition declined towards the last, and for about two weeks before his death he had a desire to depart. He suffered considerable pain for a day or two previous to his decease, but he became easier and his end was peace, departing this life about two o'clock on the morning of Thursday, June 5th, 1890.

Brother Campbell was a true and faithful Latter-day Saint, being ever anxious to do his duty and help to establish the reign of righteousness on the earth. He was "fervent in spirit, serving the Lord."

The funeral services were held at the Twelfth Ward meeting-house, Fourth East Street, on Sunday morning, June 8, when addresses were made by Elders Jacob Gates, George Goddard, B. H. Roberts, Edward Stevenson, George Reynolds, H. J. Grant, and S. B. Young. Elder John G. Midgley, officiated at the dedication of the grave.—*Deseret News*.

A TERRIBLE CYCLONE.

NEW YORK, MONDAY NIGHT, July 14.

—Death and desolation visited the States of Minnesota and Wisconsin, on Sunday afternoon. A cyclone swept down through the chain of lakes which form the suburban resorts of the cities of St. Paul and Minneapolis, crushing hotels and cottages, and capsizing one large steamer and many small boats, taking the lives of over 200 pleasure seekers and excursionists. The tornado was plainly visible from St. Paul. It was sultry all the afternoon, and the temperature had run up to 96. At half-past four o'clock great banks of smoke-like clouds were seen boiling up in the northern sky. As they grew in size they assumed a greenish-yellow hue,

and began a whirling motion rapidly towards the south-west. At five minutes past five the mass of mad clouds appeared to strike some obstruction, then bounded backward and upward, and split in twain, one portion moving north-eastward. The other portion kept its course along the St. Paul and Duluth Railway. This obstruction, it has since been learned, was the Schurmeir grand residences, at the end of Lake Gervais. These houses were lifted bodily from their foundations and blown all over ten acres of ground. Mr. J. L. Schurmeir, the millionaire St. Paul merchant, and three occupants of his house were killed, including Mrs. Schurmeir, who was caught by a

beam and crushed to death. Mr. George Miller, the teller of the First National Bank at St. Paul, who was spending Sunday with the Schurmeirs, had his back and both legs broken, and died in great agony. A diamond necklace belonging to Mrs. Schurmeir was found on a fence thirty rods from the wreck of the house. When the storm separated one portion swept through the range of lakes, tumbling over cottages, hotels, horses, carriages, and boats.

All the wires are down, and it is impossible to get any reliable details. Fully fifty people are said to have been killed at the White Bear Lake, which is the most attractive resort in the vicinity, hundreds of persons from the cities of Minneapolis and of Chicago being in the habit of going there on Sundays. Coleman's Lake is also a favorite resort for city people, and the report from there is that at least thirty men, women and children were killed. At Little Canon, another favorite place, though not so well populated at this season of the year, as the others mentioned, the loss of life is said to be fully as heavy as at Coleman's Lake. Bass Lake is a spot that tempts lovers of fishing, and fifteen persons were killed there. Lake Johanna has not a large summer population, but the few there did not escape unharmed. Five are reported killed. Eleven persons were instantly killed at the small town of Vadnois on the line of the St. Paul and Duluth road. The village is wrecked, and not a building is left standing in a sound condition. The great majority of them were blown to pieces, the inmates meeting death without warning. A report from Little Canada, a village of 500 people, seven miles from St. Paul, indicates that the cyclone struck that place with full force. Twelve houses were blown down, and three people killed and eight or ten injured. The house of Mrs. Michael Mulancey was lifted from its foundation and blown fifty feet into the lake. Mrs. Mulancey and four children were in the house, and were drowned. The tornado picked up the house of Joseph Latroux and carried it far into the lake. Mrs. Latroux and a little four year old daughter were in the house,

and both were drowned. One of the most thrilling incidents of the disaster was the race with the storm of the regular afternoon south-bound passenger train on the St. Paul and Duluth road. As the train drew into Vadnois station the storm was seen raging about two miles north-west. A tremendous cone-shaped cloud was seen swirling along at a terrific gait. The conductor gave orders that the train should start immediately at full speed. The engine driver threw open the throttle, and the passengers ran to the windows and some to the platform, but the train men drove them back into the cars, ordered them to shut down the windows, and keep their seats. The train attained the awful speed of a mile and a half a minute, just escaping the cyclone, which struck the station and smashed it into splinters in less than a moment after the train had passed. The run to St. Paul was made in less than four minutes.

The most frightful effect of the tornado was upon an excursion steamer on Lake Pepias. The boat was crowded to the fullest capacity, men, women and children from Red Wing and Diamond Bluff being on board, and fifty people on a barge attached to the side of the steamer. When about opposite Lake City the boat began to feel the effects of the storm, but the officers kept on their way. Nearing Central Point, two miles above Lake City, the steamer was at the mercy of the waves. The boat ran on the bar, and the barge was cut loose. The barge floated again in deep water. Those on board saw the steamer carried out into the middle of the lake, and were horrified a moment later to observe the steamer capsize, and its cargo of 150 people precipitated into the lake. Those on the barge remained there until they were drifted nearer to the shore, and were all rescued or swam ashore. The boat turned bottom upwards, and only about twenty-five people were observed floating on the surface. These caught hold of the boat and climbed upon the upturned bottom, those first securing a position assisting others. In ten minutes about

twenty-five or so who had obtained momentary safety on the boat could observe no others of the crew or passengers floating on the surface of the high sea of waves. As soon as the storm abated, assistance was forwarded from every direction. Up to a late hour this afternoon, 75

bodies of men, women and children in holiday attire were recovered. This is altogether the most appalling, heart-rending disaster in the history of the North-West, and the full extent is by no means appreciated yet.—*Liverpool Post*.

UTAH NEWS.

(Summarized from Territorial Papers.)

It is reported that valuable ore has been discovered about twelve miles from Beaver City, Utah.

"It is a foregone conclusion that Salt Lake City is to become one of the chain of mighty cities between the Atlantic and Pacific, and the inflow of our best American citizens of late years has made it a delightful home city. The development of Salt Lake City must be wonderfully rapid from this time on."—*The Northwestern Christian Advocate*.

President Jones, of the Pacific Short Line, told the *Salt Lake Herald* reporter that he was informed that the Union Pacific would run their passenger trains into that city as soon as the Utah and Northern is broad-gauged. This is in line with the extensive purchase of land in the city by the Union Pacific, and the arrangements that have been made for extensive terminal facilities at this point.

Another gas well has been struck in Brigham City. It is about half a mile northeast from the Jensen gas well. It emits water and gas with powerful force, throwing it up in the air for thirty or forty feet. The pipe at the mouth is literally torn to pieces, and the roaring sound can be heard for a considerable distance. Loads of lime rock are being hauled to the well, where it will be burned. From any prominent part of the city this fountain can be seen spouting forth gas and water, forming a regular geyser.

The Neponset Land and Live Stock Company, a Wyoming corporation, intends to extend its operations to Utah Territory, and filed its articles of incorporation with Secretary Sells. The company is organized to deal in cattle, and butcher and market the same at wholesale and retail, to buy, sell, and lease lands, and to purchase water rights. The company's capital stock is placed at \$250,000, divided into 2,500 shares of the denomination of \$100 each. The trustees are G. F. Chapman, J. E. Chapman, and C. H. Strong, of Evanston, Wyoming; E. A. Potter, of Chicago, Ill.; W. O. Chapman, Charles H. French, W. J. Williams, of Canton, Mass.

The President has accepted the resignation of Captain Willard Young, of the engineer corps of the United States army, to take effect February 22, 1891. The Secretary of War has approved Captain Young's application for an extended leave of absence, and granted him eight months from the 21st of June. This is an unusual leave for officers of the engineer

corps, but the secretary says that Captain Young was an excellent officer, and he was disposed to do the very best he could for him. It is understood to be the intention of Captain Young to become identified with the educational interests of the Territory of Utah, as the head of one of the colleges instituted by his illustrious father, the late President Brigham Young. Captain Young will spend the term of his leave in visiting various institutions of learning throughout the country.

Another feature of the Union Pacific changes is going into effect. This is a reduction of 25 per cent. in the operating division, machinists, carpenters, repairers, etc., and on July 1st one-fourth of the mechanics employed on the mountain division were required to step out. The protest of the foremen, "We have barely sufficient now," is met with "Those are the orders, and the work must wait." Another feature is the reduction of time to nine hours per day. Before May 1st it was ten hours. Then a half hour per day was taken off, and now another half hour goes. As the wages of the employees in the operating and shop departments are paid according to the hours of labor, this means a reduction of ten per cent., and it is no longer a matter of surprise that competent men are sending in their resignations voluntarily, and seeking employment that gives better remuneration.

George M. Brown, Esq., formerly practicing attorney at Provo, Utah, but now a resident of the town of Dias, Chihuahua, Mexico, where he is engaged in mercantile business, was in Salt Lake City on June 20th. He states that the health of the settlers is generally good. If he be taken as a sample of the general condition of the people in that respect, we should say it is about 50 per cent. above that of ordinary mortals. Stock raising and various other enterprises are being engaged in, and the facilities for making a livelihood are increasing. Numbers of new and comfortable buildings are being erected, and the situation is one of general prosperity. The climate is pleasant. From the first of April till October, the temperature is about what it is in Salt Lake City in June, while from the beginning of October till near the close of March it ranges from 40 to 65 degrees, with scarcely anything in the shape of a storm.

About the 1st of June, some Indians came to the sheep camp of Andrew Mair, in the Strawberry country, and told the boy who was cooking for the camp, Charley Thompson, that the next day they were going to kill all the white men in that part of the country. The boy tells the following story: The next day he saw some Indians below camp some distance, where Andrew and his brother were, and heard a shot or two fired, and thinking the Indians had told him the truth the day before, skipped out. He started towards Heber, but could not get across Strawberry river, and he took off toward the south. He finally brought up at P. V. Junction, after four days' travel through the mountains without anything to eat. He made his way down Spanish Fork canyon, and around through Provo, up Provo canyon to his home, arriving there after an eight days' journey. The men at camp missed the boy and commenced a search for him, scouring the country in every direction. Alex Mair came to Heber to see if the boy had come home. The boy had not been heard from, and his brothers and some others were preparing to go out to Strawberry and assist in the search for the missing boy when he got home.—*Wasatch Wave.*